



Volume 115      Issue 8      November 2017

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## **NEXT GATHERING**

**Sunday, November 12, 2017, 2:00 pm at Haller Lake United Methodist Church, 13055 1st Ave. NE, Seattle, WA. 98125.**

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## **PROGRAM**

November is when we celebrate St. Andrew and his presence in Scotland, so the program will include a focus on St. Andrew. Tom Gault, our Northwest storyteller, will provide a program of stories in his own inimitable style. He often dresses up as a character in his stories, so we will see what fun costuming he comes up with this time.

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## **Facebook**

Did you know that the Caledonians have a Facebook page? Check it out at <https://www.facebook.com/seattlecaledonians/?ref=bookmarks>

Interesting articles and notices are frequently posted there, so check back often.

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## **Sunshine Report**

Sunshine Chairperson Bonnie Monro reports that she sent get-well cards to Harry McAlister, who was recovering this summer from two surgeries almost back to back, and to Frances Crew, who is recovering from complications from a fall in August that resulted in a broken knee. Both Harry and Frances spent considerable time in their respective hospitals. Harry has recovered and is at home. Frances recently was taken to The Lutheran Home on Pearl Street in Tacoma for additional

support. Cards may be sent to them at their home addresses.

Bonnie also sent a sympathy card to the family of Terrence McCosh, former bagpiper for the Caledonians, who passed away on Monday, October 16<sup>th</sup>.

She also sent a card to Betty Catto, on the death of her husband, Roger, who passed away on October 15<sup>th</sup>.

Bonnie reminds people that she does not have e-mail, so please call her when you have information about Caledonians who are ill or passed away, so she can share wishes for improved health or condolences by the Caledonian & St. Andrew's Society. Her phone is 425-806-3734.

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## **Flowers of the Forest**

**Roger Catto**, husband of long time Caledonian member, Betty Catto, passed away on October 15<sup>th</sup>. He had had a stroke a few years back and was wheelchair bound. Roger and Betty had moved back to their hometown of Lossiemouth, Scotland.

Betty was very active in the Caledonians for many years when she lived in Seattle, participating in many of the old "June Shows," and was also a highland and country dancer.

Cards may be sent to Betty at:

Mrs. Roger Catto  
3 Moray St.  
Lossiemouth  
Moray, Scotland, UK    1V316HU

**Terrence (Terry) McCosh**, passed away on October 16<sup>th</sup>. He was our Caledonian piper 10-15 years ago, back when we still had an official piper.

He had Parkinsons and then a blood infection. He had been hospitalized for only a few days. During his career in mechanical and plastics engineering he designed dialysis materials and other medical technology devices. He spent several years as a flight instructor, and in retirement volunteered at the Museum of Flight. He didn't want a memorial service, but you may want to send a card to his daughter.

Theresa Mitchell  
4655 S. 348<sup>th</sup> St.  
Auburn, WA 98001

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## Calendar of Seattle Area Scottish Events November 2017

**3 Geoffrey Castle**, Pay it Forward Benefit Concert, The Camano Island Center, 606 Arrowhead Road, Camano Island, WA. 7-9pm. \$20

**4 Heather Tartan Ball & Silent Auction**, Seattle Latvian Center, 11710 3<sup>rd</sup> Ave. NE, Seattle, WA. 6pm-11:30pm. Tickets \$20 advance, \$25 at the door.  
<http://www2.sshga.org/heather-tartan-ball/>

**5 Standing Scones Traditional Scottish Breakfast**, 12:00-3:00pm. Littlefield Celtic Center, 1124 Cleveland Ave., Mount Vernon, WA 98273. \$30  
<https://celticarts.org/celtic-events/scottish-breakfast-17/>

**11 Ryan McKasson & Eric McDonald Concert**, 7pm, Littlefield Celtic Center, 1124 Cleveland Ave., Mount Vernon, WA 98273. \$25. <https://celticarts.org/celtic-events/mckasson-mcdon>

**12 Caledonian & St. Andrews Society of Seattle Gathering**, 2:00 pm. Haller Lake United Methodist Church, 13055 1st Ave. NE, Seattle, WA. 98125.  
[www.caledonians.com](http://www.caledonians.com)

**14 SSHGA Meeting 7:30 pm**, St. Andrew's Episcopal Church, 111 NE 80th Street, Seattle WA Info: (206) 522-2541

**17 Geoffrey Castle**, The Wilde Rover, 111 Central Way, Kirkland, WA 425-822-8940

**18 Geoffrey Castle, Fortieth Annual Festival of Trees Gala Fundraiser**, The Fairmount Olympic Hotel, Seattle

**24 Geoffrey Castle**. STG Presents Seattle's The Last Waltz Tribute, Neptune Theater, 1301 NE 45<sup>th</sup> St., Seattle, WA. 8pm.

**30 Geoffrey Castle, Celtic Christmas Celebration**. Concrete Theatre, 45920 Main St. Concrete, WA.

## December 2017

**2 Celtic Holiday Concert "A Winter Gift"**, 7pm, Littlefield Celtic Center, 1124 Cleveland Ave., Mount Vernon, WA 98273. \$25 <https://celticarts.org/celtic-events/a-winter-gift/>

## Looking Ahead:

### Caledonian & St. Andrew's Society Burns Dinner

Plan to attend our own Burns Dinner on Saturday, January 27, 2018.

This year we will be moving to the Latvian Cultural Center, 11710 - 3rd Avenue NE, Seattle, WA. In lieu of a formal bar, you can BYOB and/or add it to the "share" table, if you wish.

Doors will open at 5pm and dinner will be served at 6pm. Dinner will again be catered by Kaspars Seattle Catering.

Tickets are \$45, and may be purchased at our November or December Gatherings. Or, send a check (or have your bank send a check) made out to the Caledonian & St. Andrew's Society to P.O. Box 27278, Seattle, WA 98165-1778.

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## Recap of the October Gathering



Caledonians enjoyed seeing Diana Smith, who was visiting from her home in Washington, DC. Several people remembered that it was her birthday. Here, Jim VanZee gave her a card.

Musicians Flora Cummings and her father, Dale Cummings, gave a wonderful program using



their talents on multiple instruments. While most of the music was Scottish or otherwise Celtic with fiddle, guitar, and whistle, Flora also demonstrated her skill in playing violin music, as she plays in her school orchestra.



## Articles and Topics About Scotland and Things Scottish

### Archery

Archery is one part of the fabric of Scottish history. Bows and arrows were, for centuries, used for hunting and the weapon of choice on the battlefield. Skilled and deadly, archers were an asset in the great armies of antiquity and the Middle Ages. Archers honing their skills were a common sight at medieval castles and palaces.

A **bowyer** is a maker of bows. Bows would be made of various woods, including yew (preferred), elm, hickory or ash. The string would be made of hemp, which was very strong but vulnerable to moisture. It would be preserved by soaking it in glue.

The pull of medieval bows was estimated to be 90-100 pounds to allow arrows to penetrate the improving armor of medieval Europe. Against massed men in armor, massed longbows were murderously effective on many battlefields. However, sustained shooting was tiring and the rigors of campaigning would sap soldiers' strength.

A **fletcher** is one who makes arrows. Arrows were approximately three feet in length. Arrow heads were typically made of iron and the arrow shafts were made from ash, willow, aspen, or pine. The feathers were goose or swan feathers. A variety of arrows were used for hunting, and a "Scottish" hunting arrow has been recorded historically.



**Archers** were farmers known as yeomen, who were then soldiers. This made them higher in the social system. They were trained from an early age with size- and strength-appropriate bows, increasing both as they grew and their strength increased.

Considerable practice was needed over many hours each day to keep in shape and perfect their aim. Skeletons of longbow archers are easily recognized because of their enlarged left arms and bone spurs or bony

projections along left wrists, left shoulders, and right fingers.

Archers wore an undergarment made of linen and woolen clothing and a cloth jacket. Wealthy people would wear longer jackets made of better materials.



Archers often used a bracer made of leather or horn to protect their bow arms from accidental blows and to keep any loose clothing from catching the

bowstring in flight. Archers would carry quivers of 24 arrows each.

*Information for this article was obtained from the Seaside Highland Games program, "A Day in the life of a Medieval Archer" by Ricky Bradt, and "English Longbow" in Wikipedia.*

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### 'Tis the Season—already!!!

*From the Scotsman Newspaper*

### The famous Coca-Cola Christmas truck is coming to Scotland

By Angus Howarth



With nearly 9,000 fairy lights and the iconic 'Holidays are Coming' jingle, the Coca-Cola Christmas truck will visit Glasgow over two dates this month. It will visit the Silverburn Centre and Asda Robroyston on 11 and 12 November respectively.

The visit will be accompanied with a 'winter wonderland setting'. Fans wanting to see the truck will have the chance to post their selfies on it as it lights up. The day will see a 'winter wonderland

setting' with free samples of Coca-Cola Zero Sugar, Diet Coke, or Coca-Cola Classic.

The truck has gone around Britain for the last seven years, covering more than 730,000 miles. Coca-Cola said: "We'll be delivering Christmas cheer up and down the country when the nationwide tour starts on November 11. You'll also be able to experience a snowy winter wonderland setting while enjoying a choice of Coca-Cola Classic, Diet Coke or Coca-Cola Zero Sugar."

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## Myth buster: Was tartan really banned after Culloden?

By Alison Campsie

Peter MacDonald, Head of Research & Collections at The Scottish Tartans Authority, examines a common claim that tartan was banned following the doomed 1745 Jacobite Rising.

One of the widely believed facts in the history of tartan is that it was banned by Act of Parliament following the defeat of the Jacobites at the Battle of Culloden in April 1746. The 1747 Act, often referred to as Proscription or the Dress Act, has also been credited with banning the playing of bagpipes, speaking Gaelic and gathering family members together in public, none of which is true.

But what about tartan? The Act of Proscription followed the earlier, and ineffectual, Acts of 1716 and 1725 and was: 'An act for the more effectual disarming the highlands of Scotland; and for the more effectual securing the peace of the said highlands; and for restraining the use of the highland dress.'

Essentially, the third Act was a revision of the 1725 enactment but with an extra section added to ban what the Government considered to be a martial dress that was central to the Jacobite identity.

A section of the act has been taken as evidence that the Act banned tartan; however, a reading of the full text gives a completely different meaning: "and that no Tartan, or Partly-coloured Plaid or Stuff, shall be used for Great Coats or for Upper Coats."

Read in the context of the whole paragraph, it is quite clear that this section is the end of a list of Highland Clothes and that there is no mention of tartan cloth being banned. Even if it had, as the Act

applied only to men or boys, women could therefore continue to wear tartan clothes.

There is evidence that in the early years the Act was quite strictly enforced in staunch Jacobite areas. A report from 1748 tells of a young man in Stathglass who drowned trying to swim a loch to avoid capture whilst wearing a full plaid; and Orinoco, servant to MacLean of Duart, was arrested in Mull for wearing Highland Dress and imprisoned for 6 months.

Elsewhere the Act seems to have been ignored, especially by the gentry; Norman MacLeod, 22nd Chief and MP for Inverness and John Campbell of Ardmaddie, Cashier of the Royal Bank of Scotland were both painted in full Highland Dress before 1760. So too was the famous Jacobite heroine, Flora MacDonald.



Because the Highlander was forced into Lowland Dress, his everyday link with tartan was lost which resulted in a later perception that tartan itself was banned. By the time the Dress Act was Repealed in 1782, its everyday use had long since been given up.

The banning of tartan following the defeat of the Jacobites at Culloden is one of a number of myths surrounding tartan and Highland Dress for which there is absolutely no proof. In this case, examination of the source material identified the section of the Act that has, and continues to be, misconstrued. Whilst some zealous enforcers of the Act may have regarded tartan and Highland clothes as one and the same, the facts speak for themselves and it is clear that it was not the original intention that the Act should ban the cloth itself.

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## Before it was St. Andrews, the town was "Promontory of Boars"

The town of St. Andrews was originally called Mucross, or roughly speaking "Promontory of Boars", until the 4<sup>th</sup> Century.

This changed around 365 when St Regulus, or St Rule, a monk of Patras – where the bones of St Andrew were kept – encountered an angel in a dream. The angel instructed St Regulus to convey the remains of St Andrew to an unknown destination “in the North-West, towards the ends of the earth.”

St Regulus gathered up the shoulder bone, kneecap, shinbone and some knuckles of St Andrew, and jumped into a boat. Some believe he was shipwrecked off the Fife coast in bad weather.

After coming ashore, he renamed the settlement Kilrymont after the King of the Mount. Such was the impact of St Regulus that, not long after, it was renamed Kilrule – the church or cell of St Rule.

St Andrews took its name in the 9<sup>th</sup> Century when the kingdom of Scotland was formed.

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## Bizarre Edinburgh Traditions

### THE ONE O’CLOCK GUN



The tradition of setting off a gun from Edinburgh Castle at 1pm every day dates back to 1861. In the 1850s, there was demand from Edinburgh citizens to have an accurate city-wide time system, so a ‘Time-Ball’ on the Nelson Monument on Calton Hill was installed. The problem with this, however, was that it was a visual indicator, so the ball couldn’t be seen in bad weather, or if you happened to be looking in a different direction at one o’clock. It was decided that an audible signal would work better (and would also allow ships in the Firth of Forth to set their maritime clocks), so a 64 pound cannon was fired from Edinburgh Castle daily from June 1861.

### WASHING YOUR FACE IN THE MAY DAY DEW ON ARTHUR’S SEAT

The pagan tradition of washing your face in the May Day dew was given an Edinburgh twist in the 1940s, when around 40 people climbed Arthur’s

Seat for a Christian service at the top. By the 1960s, over 1,000 people were making the trek at sunrise to wash their face in the dew on the first day of spring.

Although numbers have dwindled now, many people still take part in this early morning tradition. It is alleged that the practice will give participants eternal beauty.



### RUBBING DAVID HUME’S TOE FOR LUCK

David Hume, one of the world’s most celebrated philosophers, was commemorated with a statue on the Royal Mile, unveiled in 1997. Legend has it that the sculptor, Sandy Stoddart, deliberately made Hume’s big toe poke over the edge



of the plinth to entice people to touch it. Rather than just a mischievous act, people see the tradition of rubbing Hume’s toe as a symbol of good luck – particularly students looking to gain some of his wisdom before an exam. Ironically, one of Hume’s most famous theories was that there is no direct cause and effect between two unrelated events – so he would have viewed rubbing the toe to gain good luck as a load of nonsense.

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## What’s in a Place Name – Pitlochry

Like many names beginning with Pit- in Scotland, the English form derives from an older form than the Gaelic. The original Gaelic form was Peit Chloichridh ‘the stead of the stoney place’; this is the form from which the English version derives. A stead referred to a farm.

Cloichridh is derived from Gaelic clach ‘stone’. A letter to The Scotsman in 1934 says there was a big stone below Pitlochry called Clach a’ Chruidh ‘the



stone of the cattle' where Highland drovers rested their cattle on their way to the Falkirk Tryst.

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## Can the demand for new railway stations in Scotland be met?

Railway travel in Scotland is undergoing something of a renaissance, with passenger numbers growing and 14 new or rebuilt stations opening in the last decade. The question now is whether the clamour for additional stations can be satisfied given the limited funding available and a political machinery stretched by the UK's planned exit from the European Union.



A fellowship founded in Seattle in 1902 to foster a love of Scotland, her people, and her heritage.

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